Mathuranathji: Mantra of Manthan

Mathuranathji: Meaning

Mathuranathji does not mean “lord of Mathura.”It means we should create a beautiful space in our souls which is as pure and holy as Mathura. We can do this by reflecting on our thoughts and feelings every day and then filtering, dismissing, and discarding the trash from our minds and hearts. Mathuranathji asks us to practise this “mantra of Manthan” every day so that we can purify our souls and connect to Him more deeply. He is also known as Mathuradheeshji and Mathureshji.

Mathuranathji’s Swaroop

The jet black swaroop of Mathuranathji is about 28 inches tall. He holds a Shankha and Chakra in his right and left lower hands and a Padma, a half bloomed lotus and a Gada in his right and left upper hands. His lower palms face us while his upper palms face away from us. Mathuranathji wears a Mukut and a Taniyo adorns himself with jewellery and wears floral garlands. His legs are straight and His hair is tied in a knot which rests above his head.

Mathuranathji’s Peethika

Yamunaji and Girirajji are symbolically present near Mathuranathji’s right and left shoulders within his semi-circular arched Peethika. He is surrounded by 6 gopas and gopis. When we take a closer look at the swaroop and the Peethika we find a beautiful symbolic message that is worth reflecting upon.

The essence of Mathuranathji’s Swaroop and Peethika

The left leg of the gopa that prostrates below Mathuranathji’s left leg is raised. His right leg is straight. The left side of our body symbolises materialism and the right side symbolises spiritualism. Which means, like us, this gopa too is struggling to overcome the challenges of the material world and focus on his spiritual side. He seeks support from Mathuranathji to do so.

The left legs of the gopis on Mathuranathji’s left too rest firmly on the ground. Like us, these gopis too know they have to live through their materialistic lives and are aware of their egoistic tendencies so they consciously focus on their spiritual nature.

Mathuranathji symbolically places his Chakra above their heads and says, “Break away from your worldly bonds, cares and worries. Reflect on the true purpose of your lives. Every day. It is not easy to do so. But look at my Chakra. It symbolises Time and destroys my enemies. Over time, you too will learn to ignore and destroy your inner negative thoughts and emotions. Your illusions will shatter when you realize that more often than not you are your worst enemy.

Look at my Gadha. Practise this “mantra of Manthan” regularly and master the art of disciplining your mind and your heart. Learn to listen to your soul instead.

And when you gain complete control over your senses and yourself, you will realize that my will alone prevails over all the 14 lokas of the cosmos. The 14 petals of the lotus that I hold aloft in my right hand symbolises this. And when you grasp the

vastness of my cosmic presence, you will be able to decipher and listen to the messages that I send your way. Ah. Yes. I speak to you in myriad different ways through my Shankha, Chakra, Gadha, Padma, Swaroop, Peethika and silence too."

The right legs of the gopis that stand below Mathuranathji's right hand are straight and their left legs are crossing over to their right. Also, the right leg of the gopa is raised upwards and his left leg is straight. Like us, the gopis understand the value of spirituality and can grasp the essence of Mathuranathji's messages. But again, like us, they realize that they cannot sustain themselves on spirituality alone. Like us, whether they like it or not, they too have to accept the harsh reality of the material world.

Like us, the gopa too tried to anchor his mind and heart through spiritual pursuits alone. But like us, he too realises that unless he feeds himself he cannot pursue spirituality too. He is struggling to strike a balance between materialism and spiritualism and seeks refuge in Mathuranathji.

Mathuranathji's straight legs, palms and his top knot indicate this balance. And we can master this art of balancing our material and spiritual worlds by practising self-control at all times.

Makhan Chor's Taniyo Leela

It all begins with the Gocharan Leela. Krishna rounds up his cows and takes them to the pastures to graze. The gopas, as usual, accompany him and offer their food to Krishna. But that

day, the Makhan Chor craved for some butter. He wanted to eat it now. Right now. He couldn’t admit it to the gopas. But heart of hearts he was looking for an excuse to meet his beloved Radha.

So he takes the gopas along with him and sneaks into her house. He climbs up on the mortar, stands on the tips of his toes and is barely able to reach the pots that are hanging high up near the ceiling with his little fingers. And suddenly Krishna feels his silken Pitambari slipping down his waist. He does not want to become the laughing stock amongst his gopa friends. So Krishna brings out his other two cosmic hands to hold his Taniyo in place.

That gopi had been watching all this quietly. She had wanted to catch Krishna red-handed this time. But she is stunned when Krishna reveals His cosmic form to her. The gopi realizes that she is Radha, the love-filled aspect of Krishna himself.

So she rushes to Krishna and embraces him. Krishna had been waiting for Radha all this while. The worlds around them blur into oblivion as Radha and Krishna experience the joy of physical union and merge into one. And Radha embeds the symbols of her love on all the four hands of Mathuranathji.

This Leela is the essence of Mathuranathji’s swaroop. And Mathuranathji holds these symbols of love on His hands forever to show His eternal love for Radha. The Shankha represents Radha’s throat, the Chakra her bangles, the Gada – Radha’s arms that held Krishna in a tight embrace and the Padma represents Radha’s lovely face.

Mathuranathji and Vallabhacharya

One day, Vallabhacharya visits Karnaval, a place in Gokul which lies on the banks of the Yamuna along with Padmanabhdasji. The Yamuna flows between Gokul and Karnaval. When Vallabhacharya goes to bathe in the waters of the Yamuna, there is a landslide and he sees the Chaturbhuj swaroop of Mathuranathji buried under the mud. Vallabhacharya feels awed when he sees the 28 feet massive idol flowing slowly towards him.

Padmanabhdasji too is surprised to witness this entire miracle. Mathuranathji asks Vallabhacharya to perform his seva. But Vallabhacharya says, “O Mathuranathji, if you want me to serve you, please reduce your stature to a size that will fit in my lap. Only then can I serve you properly.” The very next instant Mathuranathji reduces his size to 28 inches and sits on Vallabhacharya’s lap.

Vallabhacharya requests Padmanabhdasji to perform the seva of Mathuranathji which he does with absolute devotion. His daughter Tulasa and his daughter-in-law Parvati, Parvati’s son Raghunathji, Gusainji, his eldest son Giridharji too offer their seva to Mathuranathji. Lalmaniji, Giridharji’s descendant currently offers his seva to Mathuranathji whose swaroop is enshrined in a beautiful haveli in Kota.

Maya embroils us in our worldly ties. But only when we experience the joys and sorrows of our material world do we understand the value of spiritualism. And then, with

Mathuranathji’s blessings, we learn to strike a balance between these two equally wonderful worlds of ours.